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not be constructed which does not rest on some theory of knowledge. And the best theory yet propounded is that contained in the philosophical writings of Kant; especially in his distinction between pure and practical reason. Religious knowledge belongs exclusively to the domain of practical reason. It is valuable to us, not because it gives us correct ideas of God, but because it gives us ideas better fitted to do us good than, perhaps, the very truth itself, which transcends our capacity.

All the ordinary arguments for the being of God are, therefore, rejected. Only by faith in Christ can one have valid reason to believe in God. What, then, must be said of men living before the time of Christ, or, indeed, since his time in pagan lands? We prefer the doctrine of the psalmist that the heavens declare the glory of God, and of the apostle that his eternal power and divine nature are to be seen in the things that have been made. The fullest and clearest revelation of God may be found, no doubt, in Jesus Christ, but to assume that the only revelation has been made in him is inconsistent with the religious history of mankind, as well as with the words of Jesus concerning God's relation to nature. The flowers of the field and the birds of heaven had lessons for him of the Father's care; why not for us?

Our criticism of the Ritschlian view of Protestant dogmatics, as luminously expounded in this volume, may be summarized as follows: First, the sources of Christian truth are too restricted. More account should be taken of the self-revelation of God to those who lived before the coming of Christ. Secondly, speculative philosophy is depreciated, yet the whole scheme of dogmatics is made to rest upon philosophy. Thirdly, the Ritschlian party in the Lutheran church seems to be conceived of as embracing the whole Protestant church. Fourthly, the gospel records are treated with less respect than they deserve.

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**DIE CHRISTLICHE LEHRE VON DER SÜNDE.** Eine Untersuchung zur systematischen Theologie. Von LIC. DR. CARL CLEMEN, Privatdozent an der Universität Halle-Wittenberg. Erster Teil. *Die biblische Lehre.* Göttingen: Vandenhoeck & Ruprecht, 1897. Pp. vi + 272. M. 6.

THE author undertakes the treatment of the subject of the Christian doctrine of sin not without a clear conception of the difficulty of the

task. The impression has been growing that in the highly specialized state of theological science such a subject can only be adequately treated in parts by specialists in biblical theology, history of doctrine, and dogmatic theology. Clemen concedes that there is much to be said in favor of such a piecemeal treatment, but thinks that there are counterbalancing advantages in the handling of it by one investigator. He enters the field as a legitimate follower, if not a disciple, of Julius Müller. Since the publication, however, of Julius Müller's classic and immortal work on the subject there has been a considerable change, not to say progress, in theological thought. Views of Christian doctrine, taken synthetically, have been dissolved into their component parts. First of all the distinction has been recognized between the biblical basis of doctrine and the ecclesiastical superstructure. Next within the biblical section thus constituted another distinction has been recognized between the Old Testament and the New Testament stages of its development — a distinction which corresponds in general with that between the preliminary or germinal stages of a development and the fully matured forms of it. Still further within each of these general biblical stages there has come to be recognized a distinction between the successive periods of history and the individual leaders of thought. This analytic method it is Clemen's intention to apply in the reconstruction of the Christian doctrine of sin. The volume before us represents the results of his labors in the biblical branch of his subject. In a subsequent volume he designs to do for the ecclesiastical branch what he has done here for the biblical. As far as the biblical doctrine is concerned, the author vindicates the reality of a connected view of sin in the Bible, which warrants the use of the word in the singular number. Furthermore, he believes in the limitation of the investigation to the canonical Scriptures. Whatever our views of the inspiration of the Bible may be, he insists that there is a sharp distinction between the canon and extra-canonical writings. He does not, indeed, dispense with extra-canonical literature as far as it may bear upon and illumine the subject under consideration, but he does not make the investigation of this literature an end in itself. It is simply auxiliary and subordinate. As a matter of fact, he makes a very much larger use of the extra-biblical literature than it is customary in the study of the contents of the Scriptures. In dealing with the Old Testament portion of his subject he adopts the prevailing critical theory of the origin and composition of the Old Testament books. In the New Testament he claims his right as a specialist to independence, but is in accord in general

with the conservative and evangelical criticism. His results are given under the three subdivisions of (1) "The Essence of Sin," (2) "The Origin of Sin," and (3) "The Consequences of Sin." Under the first of these divisions he finds that the ideas of innate and inherited sin are not as prominent in the biblical presentation as they have been commonly made in dogmatics. Further, that the idea of the counteraction of sin (presumably apart from divine grace) has been denied too often without any qualification, and needs to be given a place in the foreground in a true view of the subject. Finally, under the division of the origin of sin the author claims that in the Old Testament the ultimate cause of sin is represented as God himself, and that sin is somehow intimately associated with the flesh. Whatever appears fragmentary and disjointed the author promises to articulate together and clear up in the second portion of the work.

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**AFTER PENTECOST, WHAT?** A Discussion of the Doctrine of the Holy Spirit in its Relation to Modern Christological Thought. By JAMES M. CAMPBELL, Author of *Unto the Uttermost*, and *The Indwelling Christ*. New York, Toronto, Chicago: Fleming H. Revell Co., 1897. Pp. 298. \$1.

IF to any of us the question which serves as the title of this valuable work seems somewhat questionable, and less fitted for its purpose than would have been something more explicit and less in need of explanation, we will remember that tastes differ and that no one may speak ill of a man because not quite pleased with his name. In calling his work "a discussion of the doctrine of the Holy Spirit," the author must not be understood as about to serve to his readers indigestible courses of metaphysics. This "discussion" is throughout eminently practical, stimulating, edifying. It has in it the breath of life and the power of downright conviction. It shows careful, reverent, devout study of Holy Scripture, whose authority seems to be accepted as adequate and final. It is also characterized by comprehensiveness of view and exposition, as appears from the subjects of its sixteen chapters. They treat successively of the Spirit in relation to Pentecost, Christ, God, worship, apprehension of truth, influx of life, character, holiness, authority, distribution of gifts, modes of operation, impartation of power, production of works, the formation of society, religious enterprise, God's kingdom. The author does not seem to have a